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Taylor, in a study of the group of stories to which *Dan Hew* and the Masuccio novella belong, showed the isolation of the *Dan Hew* version and the derivation of Heywood's versions from Masuccio, including his first one, a prose form in the *History of Women* (*Mod. Phil.*, XV, 243-44). But Taylor did not discuss *The Captives* in detail or give references to the articles of Koepfel and Kittredge. It thus remained after all for Judson in the present volume, following Koepfel, to give what seems to be the first adequate and convincing account in English of the relation of Heywood's play to Masuccio's story.

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*Angevin Britain and Scandinavia.* By HENRY GODDARD LEACH.

"Harvard Studies in Comparative Literature," Vol. VI. Cambridge, Mass.: 1921. Pp. xi+432.

This book is, as the preface states, both essay and monograph. It contains both compilation and research, and the proportion of the latter is likely to be underestimated by him who is not of the craft. Both the Northernist and the republic of letters generally may be grateful for it, since it brings together what has been far apart and in tongues inaccessible to the majority of scholars, and it gives much information that is new and valuable. The preface also pays a deserved tribute of affection and respect to the late William Henry Schofield, to whom the book is dedicated.

Many colorful pictures arise from these pages. We note with interest that the Angles, the dominant tribe among the emigrants, were assuredly of the Scandinavian unity; we smile at the grim picture of the Norseman Sigtrygg and his Irish wife watching from the towers of Dublin the defeat of the Northmen at the battle of Clontarf, and we wonder what would have happened to the English language if King Svend Estridsson or his sons had carried out their intention of making good against William the Conqueror their claim to the English throne. The second chapter, "Traders and Envoys," and the third, "Clergy," show us the manifold traffic between England and the Scandinavian countries, Norwegian kings and magnates merchandising with England, a Norwegian prelate sailing to Lynn in command of his own ship with a cargo of dried fish, and after accomplishing his ecclesiastical errand, sailing home with a lading of wheat and cloth and wine.

Especially interesting are the Norse-English relations in the reign of Hákon the Old (1217-63) and the years following, contemporary with Henry III of England (1216-72). The two kings were good friends. Great churchmen and scholars passed back and forth. Matthew Paris, who came to Norway to settle some monastic troubles, found that Hákon was "bene litteratus." His reign coincided with the zenith of Icelandic literature, and the literary men of that island sought his patronage and that of his suc-

cessors. The chapter on "Western Romance" shows this same Hákon as the patron of foreign learning. The medievalist without specific knowledge of Northern matters will be surprised to learn that in his reign and the time immediately after, up to 1290, fifty or more foreign romances were translated into Norwegian: Breton lays, stories of Charles the Great, of Alexander, a collection representative of monastic and chivalric culture. Hákon's sons were brought up like Norman knights, and the elder son translated *Barlaam and Josaphat* from Latin into Norwegian.

The author's investigations show that these romances "were the direct product of Hákon's friendship with England and the English. . . . In a few Norse translations there is definite internal evidence that the original was an Anglo-Norman or a Middle English work. In no instance does such evidence point to Continental French. Whenever a central French version exists, it shows a wide divergence from the Norwegian form. Whenever we have an Anglo-Norman version of the original, the Norse redaction follows it closely. Whenever the source is preserved in both Continental and English dialects, the Norse form in each case is more nearly related to the Anglo-Norman." The North Sea was thus no barrier between England and the Scandinavian lands, but rather a much fared road.

A special chapter is given to "Tristan in the North" and to the "Breton Lays," and on page 203 the student will find a definition of a Breton lay taken from medieval sources. Another chapter treats the Carolingian and Arthurian romances.

In the tenth chapter, "Eastern Romance," the author is on well-nigh virgin ground. He gives us here the most extensive account yet published of the *Lygisögur*, the latest group of Icelandic romantic sagas, practically all of which are still unpublished. They have been neglected because they have almost no literary merit, but they are of interest to the student of comparative literature. Some seem to come from Russia, and many from the Orient, reflecting the Icelanders' "City of Dreams," Constantinople.

The eleventh chapter, "Epic Survivals," goes back of the Angevin period and discusses the Anglo-Danish traditions surviving from the time of migration: Beowulf, Offa, Widsith, here called a "Social Register of royal families," and the scanty specimens of Old English stanzaic verse. The next chapter discusses the viking themes planted later in England by the Danes and Norwegians: Ragnar Loðbrok, Siward Digri, Havelock, Horn, and the viking tales prefixed to *Tristan* and *Bevis of Hampton*. In the following chapter, on "Outlaw Legends," the story of Hereward is discussed.

The fourteenth chapter, "Ballads," suggests much research to be done. We have always accepted Denmark as the home of the Northern and of many of the English and Scottish ballads, simply because of the richness of Danish ballad store. Leach suggests that England may be the source of much of the Scandinavian balladry; that in the later thirteenth and early fourteenth centuries there may have been a stream from England to Norway,

whence the ballads spread to the rest of the Scandinavian world; that when envoys and ecclesiastics took home to Norway written romances in their baggage, the men of their crews carried home ballads in their heads. Here is a rich field of research.

The last chapter treats briefly Anglo-Scandinavian literary relations in modern times.

There is a very useful appendix, a "Hypothetical Chart of Foreign Romances in Scandinavia," containing some hundred and twenty numbers, following this, twenty-seven pages of bibliography, and a convenient index.

It is a stimulating book; the four hundred and thirty-two pages are replete with information and suggestion. No one can write a history of Old Scandinavian literature without taking this work into account. The first sentence of the preface is in part: "The following chapters constitute the present stage of a study of mediaeval relations between the literatures of the British and Scandinavian countries, begun at Harvard University in 1906. . . ." We await with interest the succeeding stages.

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*"Le Roman de la Rose" par Guillaume de Lorris et Jean de Meun.*

Publié d'après les Manuscrits par ERNEST LANGLOIS. Société des Anciens Textes français. Paris: Librairie de Firmin-Didot et Cie. Tome I<sup>er</sup>: Introduction, 1914. Pp. 350. Tome II<sup>e</sup>: Texte, Notes, 1920. Pp. 351.

The great impetus given to Romance studies by Gaston Paris, who died in March, 1903, after some thirty years of arduous labors, has not yet spent itself. One of his pupils, whose Doctor's dissertation on the *Origines et sources du "Roman de la Rose"* appeared as long ago as 1890, is now carrying forward the large and important project of a critical edition of the famous allegorical poem which was the delight of the later Old French period. Of *The Book of the Rose* at least three hundred manuscripts are known; of these, Langlois catalogued 215 and classified 116 in a preceding volume, which appeared in 1910 and which serves as basis for the text now in course of publication.<sup>1</sup>

The first volume of text contains 6,342 verses, not one-third of the whole; but it includes the whole of the known poetry of Guillaume of Lorris (the first 4,058 lines), whose remarkable initiative and charming poetic gift were to meet with such immense recognition. As late as the sixteenth century, attempts were still made to keep the poem within reach of readers: the

<sup>1</sup> *Les Manuscrits du "Roman de la Rose": description et classement.* "Travaux et Mémoires de l'Université de Lille," I, 7. Lille et Paris: H. Champion, 1910. Pp. 548. Rich in notices of unpublished manuscript material.